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consistently, in each chapter, to a discussion of a given topic as illustrated by Palestinian data of the biblical period, and then, wherever the topic permits it, materials from Arabia before and at the time of Mohammed, and from ancient Babylonia are added. Five chapters, however, namely, viii, "The Social Problem as viewed by the Prophets," x, "Sabbatical Year," xi, "The Year of Jubilee," xii, "Ezekiel's Plan of Allotment," and xiv, "The Development of Individual Landownership in Israel," are by their special character confined strictly to Israel. The more exact subject is, therefore, early Israelitish social customs and enactments as illustrated by the Koran and the excavations in Babylonia. There is no reference to the Amarna literature, the history of Phoenicia, or the Jewish colony at Elephantine.

The book is the outgrowth of a Doctor's thesis and makes no claim to great originality, although this is not exactly an excuse. A little more comprehensiveness, at least a general survey of the field in prolegomena form, was desirable with the present title. One misses any reference to feasts and the Sabbath, which surely belong to social enactments of the first order. The chapter on slavery lacks clearness, owing to the traditional confusion of actual slavery and temporary enslavement for debt. The writer apparently had not consulted John's *Laws of the Hebrew Peoples and the Laws of Babylonia*, which is indispensable to any further handling of the theme.

The topics discussed are full of interest and throw much light on the biblical page by appropriate citations from other parts of the Semitic field, while the liberal use of footnotes makes easy reference to the sources possible. The writer has shown much industry and has brought together valuable material by which the general reader will profit and be grateful; and the book will help to make clear in what manner Israel's development was but a small part of a larger civilization.

L. W.

CHURCH HISTORY

CADMAN, S. PARKES. *The Three Religious Leaders of Oxford—Wycliffe, Wesley, Newman*. New York: Macmillan, 1916. xvii+596 pages. \$2.50.

The range of this book is much more comprehensive than the title indicates. Instead of restricting himself to an intensive study of the three leaders, Wycliffe, Wesley, and Newman, the author has gone afield into discussions, oftentimes quite colorless, of the age in which these actors filled the stage. Forty-three pages in discussing the early history of Oxford and English papal politics from Hildebrand to Boniface VIII, ten pages on monasticism in general, an equal number or more on Bentham, Kant, and Schleiermacher, illustrate the writer's aptitude for digressions. Here and there, however, some incisive observations are made—the paralyzing effects of the Black Death on the monasteries (p. 95), the increased demand made upon the seculars (p. 104), Wycliffe's influence on the peasant revolt (p. 141), his pluralism (p. 72). The writer's estimate of his heroes shows no marked deviation from that of standard biographies. In point of accuracy and discrimination the Wycliffe section will probably be pronounced the best. For Wesley the author shows genuine appreciation, though his treatment has no original features whatever. The Newman section has a penetrating, though tediously long, survey of the background of the Oxford movement. The analysis of Newman's temperament is skilful. The steps in his religious career are presented as inevitable, and therefore not open to censure. The charm of this monograph lies in its diction, which in many places is brilliant and is always imposing in its grace and dignity.

P. G. M.